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Concern

Official Magazine, United Presbyterian Women



Concern



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COVER PHOTO *The scene is Hong Kong; the door of a chapel has just opened for the distribution of rice; the hungry crowd of refugees presses forward . . . On page 15 read how your One Great Hour of Sharing gifts helps to alleviate distress around the world.*

MARY B. REINMUTH *Editor*

JOYCE H. CLARKE *Associate Editor*

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A Message from a Texas Pastor

"ALL TRUTHS are bloody truths for me," wrote Friedrich Nietzsche. That is, every truth must confront the question, "Can you live it?" Every truth must be put to the test, not only in the laboratory or the discussion hall, but also on the battlefield of one's own experience.

For a little less than three years now, our Church has been thrilled by the newly-discovered old truth of "The Servant Lord and His Servant People" and inspired by the image of the Servant Lord washing the feet of His disciples. Now the time has come for this truth about which so much has been said and written to become a bloody truth for us, worked out in the living experience of the Church and its people.

This will only be possible if this truth which has swung us up to such heights of inspiration will now drive us down upon our knees. Only there, on our knees, can we find the courage necessary for the involvement and "worldliness" required of Christ's servant people. Only there, on our knees, can we be empowered by the Holy Spirit for participation in our Lord's service. And only there, on our knees, can we receive the wisdom to know what, exactly, it means in our own living to be obedient, day by day, as the Servant People of a Servant Lord.

Wayne Moulder

The Rev. Wayne Moulder, minister of the Pine Street Presbyterian Church, Texarkana, Texas, writes the third message on the theme, The Servant Lord and His Servant People.

DUE TO A LACK OF PHOTOGRAPHIC CONTRAST
BETWEEN TEXT AND BACKGROUND, THIS PAGE
DID NOT REPRODUCE WELL.



An Impressionistic Picture of the Southeast Asia Home and Family Life Institute held in Thailand, from February 1 to April 25, 1958.

At right, Dr. Mace, with his wife, Mrs. Mace, and their children, David, Mary, and John, standing with the staff of the Southeast Asia Home and Family Life Institute, Bangkok, Thailand, February 1 to April 25, 1958.

WE CALLED IT our Shangri-la. When I first saw it, the rice harvest was being gathered in the golden morning sun. The plain was ringed with mountains. A Buddhist temple high above the city caught the light and twinkled like a jovial eye. This was Chiangmai—the “new town” that was old a thousand years ago.

For twelve weeks in 1958 we lived there in Northern Thailand. Twenty-three of us in all. Three Westerners—my wife, Miss Marion Van Horne, and myself. The rest—sons and daughters of the East, representing eleven countries stretching across Asia from Pakistan to Japan.

We came together with a sense of urgency. The young churches of Asia faced new tasks. The ancient bulwarks that held the old Eastern family together were crumbling. Christian pastors were confronted with problems which they hardly knew how to talk about, let alone handle. At a conference in Manila two years before, a representative Asian Christian group had put it on record that Asia was desperately short of qualified leaders in the area of marriage guidance and family life education. Chiangmai was to be the answer. The International Missionary Council had summoned us from the West. The Christian Councils of Asia had hand-picked the most promising leaders they could find. We were to train them for their new task.

It happened at Chiangmai

by David R. Mace

Chairman, International Commission on Marriage Guidance, set up by International Union of Family Organizations—Consultative Body of UNO and UNESCO, since 1953. Now Associate Professor of Family Study in Psychiatry, School of Medicine, University of Pennsylvania; Staff Consultant, Marriage Council of Philadelphia. Dr. Mace, formerly a Methodist minister, has probably written more articles on marriage than any other writer in the world.



After their return to the West, Dr. and Mrs. Mace used the material they had gathered on this and other visits to Asia in their book *Marriage: East and West* (Doubleday, 1960). The prologue of the book is entitled "Twenty Asians at Chiengmai."

"We shall live together," the plan had been, "as an ordered, disciplined Christian community." This we did for twelve weeks. The Asian food with which we were unfamiliar took fifteen pounds each from my wife and myself. But our purpose was to share the life of our Asian friends; and it was worth even the attacks of dysentery to achieve that sense of identification.

Each weekday, after morning devotions and breakfast, we began with a two-hour teaching seminar. How can you, even in a hundred and forty hours, communicate all that the West had learned about sex and love, marriage and parenthood, family relations and home-making? You can't. But we did our best. Some of the discussions we started raged furiously for days.

Four hours of supervised reading followed—two in the late morning, two in the afternoon. We had shipped out a carefully selected library of two hundred basic books—the cream of the literature. The members of the Institute devoured these avidly. In 250 hours of reading, two of them completed over 80 books each!

When evening fell, it was Asia's turn to tell us what the East thought and felt about man and woman, parent and child, and the deep mysteries of ongoing life. In those sessions we took over 100 pages of notes. They later became the basis of our book: *Marriage: East and West*.

There was some leisure. On Sundays our group scattered to serve surrounding churches. We even had a few outings. We scaled the mountain

A Tribute from the Local Christian Community

Dr. Chinda Singhanet, M.D.,
Medical Director of the McKean Leper
Colony in Chiengmai, said as the Study and
Training Institute was ending—"Now as our
friends are about to depart, we are glad to
report that they have measured up to all our
expectations. From the very first, when they
rose up in their colorful national costumes
to introduce themselves, they made an
excellent impression. We are grateful for their
challenging addresses, and the leadership
they have given in many of our churches.
Our own Christian fellowship has been
greatly enriched by their company."

from which the Buddhist temple flashed back the morning sun. And there was a gala day when the young King and Queen of Thailand paid a state visit to their Northern Kingdom.

The weeks passed, and we became aware of something strange and exciting. Something humbling too. Our Western prejudices, our awe before the mysterious East, were slowly dissipating. These lovable Asians, with whom we were sharing life totally, were imparting to us something of their very mind and heart. The separating gulf narrowed, and then was gone. It was as if we stood outside ourselves, and looked at ourselves and the culture that was ours with new, strange eyes.

All this time, the counseling sessions were going on. Greatly daring, I had scheduled a private hour with every delegate each week. The interviews were quite unstructured. Some of our Asians were at first uncertain how to use the time. Then they began to open their minds and hearts. "Beside the still waters," one of them called her counseling hours. To most of them it was a completely new experience. Some long accumulated burdens rolled away.

In this intensive experience of shared living, we gained a new and challenging concept of the teaching role. The authoritative remoteness was gone. We were living alongside our students—sharing their food, their work, their recreation, their prayers, the shy confidences of their innermost hearts. Sometimes it was far from clear

who was teacher and who was taught. It didn't matter. We were all learning together.

The brave, forced cheerfulness of the last day could not conceal our heartache. "We have lived in heaven," someone said, "Now we must go back to earth." The sadness was because of the finality of parting. Never again in this world would we reassemble.

What was achieved? It is not easy to put the scattered pieces together in a pattern. Our Asians continue to write and tell us of their toils and triumphs. Some of them are already giving distinguished leadership in their own lands—teaching, training, writing, counseling. We believe the objectives set for Chiengmai were achieved.

To us, the outstanding value of the experience was its satisfying depth. Thousands of conferences are being arranged throughout the Christian world. Most bring together busy, bustling

people for a few days—a week at most. The pace is often furious, the diversity of material bewildering, the treatment unavoidably superficial. Chiengmai was an experiment in communication in depth. Twelve weeks, and twelve cultures meeting.

We still call it our Shangri-la. The Buddhist temple on the mountain continues to gaze down on the new town that was old a thousand years ago. As the seasons come and go, the harvesters toil on in the rice-fields. And in many far-off places another harvest is ripening, from the seed that was sowed in Chiengmai.

Further Reading

The Chiengmai Institute has produced its own literature. The Asian delegates together wrote an 84 page report entitled "The Christian Family in East Asia," which was printed in Ceylon and is available from the International Missionary Council, 475 Riverside Drive, New York 27, New York.

Capital Comments

by Helen Lineweaver, Director, Washington Office, Dept. of Social Education and Action, Board of Christian Education.

At this writing, it seems that the Presidential ambitions of Senate Majority Leader, Lyndon Johnson, strongly supported by House Speaker Rayburn, may have a salutary effect on the fate of civil rights legislation in this session of Congress. Well aware that major opposition to his candidacy lies in the large cities of the North, Senator Johnson has recently said that out of the various proposals now being considered (assuring voting rights to every citizen), he believes "will emerge adequate and sound legislation." While any eventual action in this area will not satisfy extremists on either side, the picture is brighter now for some meaningful legislation.

The Senate has approved a 5-year \$25 million program designed to combat the growing delinquency problem. The bill provides \$2.5 million a year for five years for the training of persons to prevent, control,

and treat juvenile delinquency. It provides another \$2.5 million a year for the development and demonstration of improved methods for dealing with the problem. The grants of funds to state and local agencies would be administered by the Secretary of Health, Education and Welfare with the aid of a new 12-member national advisory council on juvenile delinquency. The bill went to the House late in January where, at this writing, its fate is undetermined.

Surprising even its strongest supporters, a so-called "clean elections" bill, requiring more complete and significant reporting of all campaign expenditures by Federal office-seekers, has passed the Senate by an overwhelming vote of 59-22. Since the bill's provisions extend also to state primaries, outlook for passage in the House is dim, at this writing, at least in its present form. Strong opposition to extending these Federal controls to state primaries has been voiced by Southern Democrats, including Mr. Rayburn.

Mission IN THE HEART OF UTAH

by Katy Hansen

Mrs. Roger Hansen is the wife of the superintendent of Wasatch Academy, Mount Pleasant, Utah.

THE LITTLE COMMUNITY of Mount Pleasant, Utah, located in the heart of the Wasatch mountains, was the scene of some of the earliest Presbyterian mission work in the state. In 1875, Duncan McMillan, a young Presbyterian minister in failing health, left his pastorate in Illinois and came west in search of a suitable place to serve the Church and regain his health. After conferring with Sheldon Jackson, General Superintendent of Presbyterian Missions, he chose to go to Utah because of the need there for evangelical ministers.

When he arrived in Salt Lake City, Dr. McMillan contacted the only Presbyterian minister there, the Reverend Josiah Welsh. Hearing of discontent with their faith among some of the Mormons in Mount Pleasant, Dr. McMillan decided to travel the hundred miles south and investigate. There he found several families very disturbed about the neglect of adequate religious training by the Mormon Church. The apparent lack of interest on the part of the Mormon leaders to establish schools and encourage the constructive development of young people was a matter of concern to this dissatisfied group.

Dr. McMillan, with the help of a few interested citizens, began Wasatch Academy and the First Presbyterian Church of Mount Pleasant, both of which are still active as a vital part of Presbyterian missions in Utah. Within a few years several day schools and community centers were established in the state by the Women's Board of Home Missions. Several churches were organized, most of them as mission enterprises.

Today, three per cent of the population of Utah is evangelical. The state has approximately



Students at Wasatch Academy learn banking procedures through operating their own school bank.

four thousand Presbyterians, three-fourths of whom live in Salt Lake City or Ogden. The remaining one thousand are scattered throughout rural areas. Since the churches in these two cities have adequate membership to carry on a full program "on their own," this article will deal only with the rural areas. In this category are three churches in Utah Presbytery having enough membership to be self-supporting, and six others that are receiving National Missions aid. Two small churches exist without ministers, depending entirely on lay leadership. Mariners groups from other churches and young people's gospel teams give occasional assistance. Two churches have programs of Christian education for Indian American students living in government dormitories and attending government or public schools. These programs receive National Missions aid since the churches lack personnel and funds to carry on the program alone.

The largest National Missions project in the state is Wasatch Academy. The Presbyterian church in Mount Pleasant is associated with the Academy, but the community problems of the church are very similar to those of other rural groups. In several small towns scattered throughout the state are a few families who are descendants of the dissatisfied pioneers previously mentioned. Other families who, because of industry and business, have moved into the area find themselves a minority group in an almost total Mormon population.

Many towns in which these people live have no evangelical church. Active members attend the Mount Pleasant church from a radius of forty miles. There are no other evangelical churches within an area seventy-five miles to the south, ninety miles both east and west, and fifty miles north.

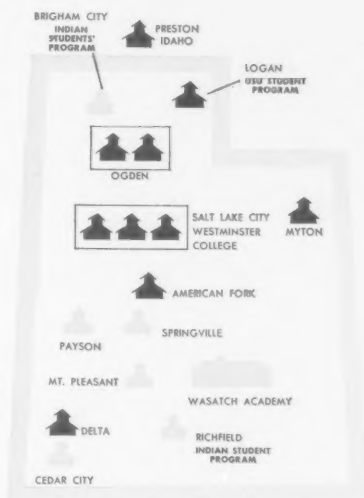
Because of two characteristics of the Mormon church, it is very important to these people, however small their group, that fellowship in a strong Protestant church be available to them. First, in Mormon rural communities, the social life of the town is almost totally tied in with the church, and since the Mormon church feels little inclination to fellowship with other denominations, the non-Mormon families find themselves in many ways socially excluded. This exclusiveness may not be intentional, but nevertheless, it constitutes a serious problem, particularly for the young people.

Second, the Mormons, for decades out of contact with the enlightening influences of Evangelical Christianity and secular education, were suffering a cultural deterioration. It is easy to understand why Dr. McMillan felt it so important to establish schools and churches. Considerable progress in education has been made, especially in city areas, as contacts with the outside have been re-established. Many years are required for cultural advancement among a people so long in ignorance and so completely isolated from the Christian heritage which contributed so greatly to the development of America. Much is still to be desired in the rural areas where the isolation still exists.

The Utah Presbyterian churches that are fortunate enough to have ministers are providing a vital Christian witness. The churches that are struggling without trained leadership are valiantly trying to keep the spark alive in their little congregations, maintaining Sunday schools and women's associations faithfully. Wasatch Academy, now a boarding high school operated by the Board of National Missions, is a center of education, culture, and Christian leadership. After the humble beginnings of Dr. McMillan's regime, Wasatch now provides facilities for approximately two hundred students who come from all over the Intermountain area, many of them living far from adequate public schools. These students receive a well-rounded academic



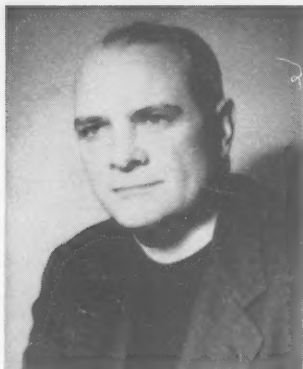
The campus bell in front of the administration building is a favorite meeting place for Wasatch students.



Map of Utah showing United Presbyterian work. Green buildings receive National Missions aid. Wasatch Academy totally supported by National Missions.

education, and opportunity for social and spiritual development. They return to their home communities better citizens, upholding high standards of character and service. The leavening influence of Wasatch is very apparent to those familiar with Presbyterian work in Utah.

The help and understanding of Presbyterians throughout the country who have faithfully supported National Missions is sincerely appreciated by those who work in this unique situation. The continued prayers and support of fellow Christians are greatly needed to carry out the growth towards a better Christian community in Utah.



The Rev. Eugene Carson Blake, D.D., is Stated Clerk of the United Presbyterian Church in the United States of America.

What is so special about

EVERYBODY is studying and talking about Africa this year. Why is Africa of any real relevance to United Presbyterian Women?

Ever since returning from a five weeks' visit in November and December to that tremendous continent, I have been forced to think about the answer to that and other related questions. The specific purpose of my trip was to visit South Africa, to get acquainted with church life in the Union, and to attend a widely representative multi-racial Church Conference that had been called to consider the World Council of Churches' study theme "Our Common Christian Responsibility in Areas of Rapid Social Change." In addition, I took the opportunity to visit four countries in Equatorial West Africa, where we and other Churches are being forced by rapid social, economic, and political change to keep our missionary activity and program under constant critical scrutiny.

In one sense my trip was a concrete illustration of the purpose and relevance of our new organization of the Commission on Ecumenical Mission and Relations. I was "doing relations" in South Africa, Belgian Congo and Nigeria, where we as a Church have never had any missionary work of our own. I was "doing Mission and Relations" in Cameroun and Spanish Guinea (now Spain's Province of Rio Muni).

In South Africa I visited Johannesburg, Cape-town, Stellenbosch, Port Elizabeth, East London and the Transkei (areas of "native reserve" for still primitive tribal Africans often referred to as "blanket people" because a single blanket is their chief possession) and Durban. I met scores of

pastors and missionaries—Dutch Reformed, Presbyterian, Anglican, Congregational, and Methodist. I visited mission hospitals, stations, and schools, I preached two or three times each Sunday and about every other day to a "ministers' fraternal" or a less formal gathering. The burden of my talks was to encourage South African Christians to involve themselves and their Churches more deeply and actively in the ecumenical movement and its Councils—The World Council of Churches and the World Presbyterian Alliance.

As everybody knows, the hot question in South Africa is the racial question. This is uppermost in every South African's mind: "What do three million white South Africans do to avoid chaotic racial revolution in view of the rapidly spreading independence and self-government movement sweeping over the whole continent?"

The present answer of the present Nationalist Party government is: 1. Apartheid separate development for each of four racial groups, Europeans, Coloured, Asian, and Bantu (African). 2. Limit the right to vote to the Europeans. 3. Do good for the other groups, but don't recognize their will to govern their own life and development.

What is the answer of the Christian Churches going to be to this burning question? So far their answer has been: 1. All challenge the theoretical basis of racial discrimination in Church or State, but like us all tend to follow segregated patterns even in their own life. 2. All have stepped up their missionary efforts to convert to Christianity the overwhelming primitive and pagan majority. 3. The big and most influential Dutch Reformed Church has not been directly critical of the Nationalist Party's apartheid program because most of the members of that party are of their own racial and cultural group, while the Anglican and

AFRICA?



by Eugene Carson Blake

other English-speaking Churches are highly critical of the government, though many of their members vote to support it.

Some of the African and Coloured Christians are integrated into the major white denominations, but others are separately organized. (The same general picture as here in the U.S.A.) The African and Coloured leaders are pushing the white leaders to be more "Christian" in their activities and programs, and the white leaders, really no more and no less prejudiced than white people are almost everywhere, are desperately seeking a more Christian way that seems ecclesiastically and politically possible.

I return to the question of this article: What has all this to do with us? My answer in brief outline would be: 1. We can make a Christian contribution to South Africa only as we establish more Christian and more intimate relations with the Christians there. It will do no good if we arrogantly criticize the Dutch Reformed Church, or uncritically praise their South African critics. All sides need to be loved and prayed for, more than they need anything else. 2. We can learn from our study of their struggle with their racial problem how really little we are doing—most of us—in finding truly Christian solutions for our own racial problems in this country. 3. We can support as we never have before the ecumenical movement which brings into Christian unity and obedience all kinds of Christians all over the world. If we or they continue to let our fears and selfishness move us more than the gospel of Jesus Christ, we will find that our Church and our civilization are riding towards disaster.

West Africa is in a very different situation from

South Africa with, however, an equal amount of revolutionary ferment. Most people predict that it will not be very long before all these countries will break out of their various colonial patterns. In Belgian Congo the recent riots and tribal wars have persuaded a reluctant colonial government that they must move towards independence for Africans much sooner than they thought or wished. On January 1st Cameroun became self-governing. Nigeria will soon become the largest and most populous independent African state. Rio Muni has recently been integrated into Spain as one of its provinces in an effort, probably futile, to stem the revolutionary tides that are beginning to flow over the barriers of Iberian colonialism.

Perhaps the most interesting part of my whole trip was the weekend spent in a small village near Ebébiyin in Spanish Rio Muni. I arrived in time to spend the last forty-eight hours of the first meeting of the newly separated Presbytery of Rio Muni. It is a small Presbytery now ecclesiastically on its own. There are only five African pastors, a missionary couple, 2500 communicant members and an evangelical constituency of 5000. On Sunday morning I preached at the Presbytery's invitation to an African congregation of 431 people, devout and enthusiastic in the midst of a people who are largely pagan or Roman Catholic. The government is not friendly to Protestant Churches or missionaries. Since our mission was there long before the Spanish rule was established, we have a fairly strong legal position, but it is a difficult place in which to work. But, I was more encouraged at the dedicated African leadership struggling with insuperable problems in a confident faith and dedication that should make us quite humble if not ashamed. They are building a Christian Church from a people who, one hundred years ago were virtually all living in a primitive state.

What does this mean to us? It means that by prayer and increased interest and support we can help Africa to direct its revolution, not to the materialistic aspects of western civilization, but towards the Kingdom of God itself.



SPEAK

TO US OF Prayer

First of an Inspiring New Series

by Lenna Robison

Mrs. J. T. Robison is a former member of the Board of Christian Education, and of the National Council of Presbyterian Women's Organization.

There is a precious little book titled *THE PROPHET*, written by Kahlil Gibran. In the book "the people" say to the Prophet "Speak to us of marriage," or "Speak to us of love," or "Speak to us of children" and then the Prophet speaks in words of beauty and warm wisdom.

Thus it has been with us in the sanctuary of our church as we, the prayer group, meeting each Wednesday morning, have said to our pastor, the Rev. Wayne Moulder,* "Speak to us of prayer."

The following are some of his answers to our requests. Always they are challenging and fresh in their approach, always inspired of God, and helpful. We thank God for such a spiritual adviser.

You don't know how to pray

—Luke 22:39-46; Romans 8:12-27

It has been said that prayer is conversation. That is true. Man talking to God, sharing with God the deepest most intimate things of his life, and God answering man with his promises—God speaking to man of his will and man responding with dedication.

It has also been said that real prayer, like conversation, is more listening than talking. This, too, is true. As people mature in prayer, they begin to listen more to the divine end of the conversation and talk less. Saints progress in this until they reach the point where they say nothing and God does all the talking. This is the height of "mystic sweet communion."

In a sense, then the only real prayer is no prayer at all. It is just to be still enough to know that God is God—that he is good to those who love him. It is to trust him, and to put oneself in this kind of situation in which he can speak and we

*See guest editorial, page 2.

can hear. It is listening all the time for the still small voice, and if there are any techniques at all in prayer, one technique would be to have no technique at all in prayer, but just to listen. Another would be to relax and let God speak—relax so that you can overhear God speaking. We don't really pray at all when this happens. Paul says in our Scripture—that we only overhear the Spirit witnessing to our spirit, interceding for us with "sighs too deep for words."

Now this makes prayer sound very easy. All you have to do is relax and listen to God speaking and you have already reached the ultimate goal of saintly prayer. This, too, is true. It is the easiest thing in the world—but it is also the hardest thing in the world. As evidence, see Jesus in the garden, praying a prayer of subjection, trying his best to so subject himself to God that he broke out in a cold sweat, and an angel came to help him. It takes this power of an angel, the power of the Spirit, Paul says, to help us relax enough, be quiet enough to hear such a still small voice in the midst of our personal whirlwind.

Prayer is the easiest thing in the world. We don't even know how—so, we simply relax in the Spirit who helps us in our weakness—relax to hear the spirit uttering the prayers we ought to make, and listening to God's answer.

Prayer is also the hardest thing in the world because the *only* way we can really relax to that extent is to relax in the Holy Spirit. That kind of relaxation doesn't come easily, but it is the only kind that results in real prayer.

I have tried to answer you today with a very high view of the goal of Christians in earnest prayer. We shall be talking about others, but keep this one in mind. True prayer is listening and relaxing in the Holy Spirit.



bulletin board

Books for Lenten Reading

<i>Intercessory Prayer,</i> Edward W. Bauman	2.50
<i>If I Believe,</i> Donald J. Campbell	2.50
<i>In His Service,</i> Lewis S. Mudge	3.00
<i>Prayer and Personal Religion,</i> J. B. Coburn	1.00
<i>The Meaning of Christ,</i> Robert C. Johnson	1.00
<i>The Revelation of God in Human Suffering,</i> Wayne E. Oates	2.75
<i>The Witnessing Community,</i> Suzanne de Dietrich	3.75
<i>Thanks Be to God,</i> Robert Rodenmayer	2.00
<i>The Cost of Discipleship,</i> Dietrich Bonhoeffer	3.00
<i>365 Windows,</i> Halford E. Luccock	2.00
<i>With Christ In the Upper Room,</i> Lynn J. Radcliffe	1.50
<i>The Master's Men,</i> William Barclay	2.00
All the above books available at Westminster Book Stores.	

A Florida society is trying out a plan of electing officers in May, to take office the following January.

This includes, of course, circle leaders, and the selection and appointment of key women for each circle. This plan makes it possible to arrange training for new officers, both locally and at summer leadership schools. There is time for home study (see *Training for Service*, any issue of *Planning*), and for the new departments and executive committee to meet for

advance planning in preparation for the work of the coming year.

Ecumenical Mission secretaries will not want to miss the article, *Ecumenical Mission Includes Foreign Missions* by Charles W. Forman (Associate Professor of Missions at Yale Divinity School) in the January-March 1960 issue of *Crossroads*.

Good Used Clothing is Always Needed. There are many calls from National missionaries for good used clothing. The garments must be clean and in good repair—time is too precious for our missionaries to spend it on mending, etc. You do honor to the Church and yourself when you send garments ready to wear. For names of projects needing help, write to the Office of Specific Work, Room 1148, United Presbyterian Board of National Missions, 475 Riverside Drive, New York 27, N.Y.

Looking for an audio-visual to spark interest in the needs across the world? *Overture*, a nine minute black and white film, portrays in a poignant, vivid manner the

suffering of the peoples of the world because of war, and points to the hope residing in the United Nations. A background of symphonic music by the Vienna Philharmonic Orchestra adds meaning to the picture. Rental 4.00 from Contemporary Films, 267 W. 25th Street, New York 1, N. Y.

Three five-minute playlets featuring (1) *CONCERN* with the *Mission Yearbook of Prayer*, (2) *CONCERN* and the Summer Offering and (3) *CONCERN* and the Reading List are available in the Area offices at .10 for the three.

Program and World Service Secretaries will find these playlets effective for quick presentations in association or circle meetings. Strong promotion afterwards should result in subscriptions to *CONCERN* as well as sales of the *Mission Yearbook of Prayer*, and perhaps of books on the reading list.

Current Program Materials

Current News, a leaflet of news and human interest stories, from areas in which the Church is working overseas. In lots of 50 only, .50

The Psalms. Small paper edition of the Psalms (KJV) for purse or pocket. .10

One and a Million Ways to Serve.

How women share in the work administered by the Commission on Ecumenical Mission and Relations in thirty nine countries. Free.

Remember by Inez Moser. Meditations based on communion services in six different countries. .50

Presbyterian Program Covers "Declare His Wonderful Deeds" each .02 100/1.75

PDS Addresses, page 25

Jane Parker Huber writes A Psalm for UPW

Blessed is the Circle Member
Who listens to the counsel of
the godly
Yet does not fear her own
ingenuity.
She is like a growing tree
branching outward into greater
service, but never cut off from

the Source of life and inspira-
tion
She is willing, but not scornful
of others' willingness.
Her delight is in the Church of
Jesus Christ,
And in His work she is useful
and content.

bulletin board



Plan now for attendance at 1960 Summer Leadership Training Schools

In the summer of 1959 more than 2800 women were enrolled for courses related to UPW in leadership schools throughout the country. Recognition of the value of this experience is evident in this all-time record attendance, as well as in the increasing number of associations which provide in the budget an amount to cover part or total expense of one or more officers to attend a leadership school.

UPW schools are primarily for women with previous leadership training, and for presbyterial and synodical officers. Synod schools offer courses in the women's program and other phases of the total Church program. Women with no previous training are urged to attend their Synod school.

There is no substitute for this week-long experience of learning and growing in spiritual maturity. Plan now to send one or more officers this year!

EASTERN AREA

SYNOD SCHOOLS

Atlantic - Catawba, Johnson C. Smith University, Charlotte, N. C.
June 12-18

Baltimore - Pennsylvania, Wilson College, Chambersburg, Pa.
July 10-16; 17-23; 24-30

Florida, Boca Raton Bible Conference Grounds, Boca Raton
June 26-July 2

New England, Northfield School for Girls, E. Northfield, Mass.
July 24-30

New Jersey, Drew University, Madison, N. J.
July 10-16; 17-23

New York, Cazenovia Junior College, Cazenovia, N. Y.
July 10-16; 17-23

UPW Schools

Pennsylvania, Albright College, Reading, Pa.
July 18-23

EAST CENTRAL AREA

SYNOD SCHOOLS

Baltimore - Pennsylvania, Wilson College, Pa.
July 10-16; 17-23; 24-30

Kentucky, Centre College, Danville
June 26-July 2

Mid-South, Maryville College, Maryville, Tennessee
June 5-11

Ohio, Wooster College, Wooster, Ohio
July 10-16; 17-23

UPW School

Muskingum College, New Concord, Ohio
June 26-July 1

NORTH-CENTRAL AREA

SYNOD SCHOOLS

Illinois, Monmouth College, Monmouth
July 17-23; 24-30

Indiana, Hanover College, Hanover
July 3-9

Iowa, Coe College, Cedar Rapids
July 24-30

Michigan, Alma College, Alma
August 14-20

Minnesota, Macalester College, St. Paul
July 31-August 6

Wisconsin, Carroll College, Waukesha
July 17-23

UPW School

Carroll College, Waukesha, Wisconsin
June 20-25

WEST-CENTRAL AREA

SYNOD SCHOOLS

Colorado, Colorado State University, Fort Collins
July 17-23

The Dakotas, Jamestown College, Jamestown, North Dakota
July 10-16

Kansas, College of Emporia, Emporia
July 10-16

Sterling College
July 17-23

Missouri, Missouri Valley College, Marshall
July 17-23

Nebraska, Hastings College, Hastings
July 10-16

Oklahoma, University of Tulsa, Tulsa
July 31-August 6

Texas, Trinity University, San Antonio
June 26-July 2

UPW School

Black Hills Teachers College, Spearfish, S. D.
August 15-20

WESTERN AREA

SYNOD SCHOOLS

Arizona-New Mexico, Ghost Ranch, Abiquiu, New Mexico
July 17-23; 24-30

Idaho, College of Idaho, Caldwell
July 17-23

Northern California, San Francisco Seminary, San Anselmo, Calif.
July 17-23; 24-30

Oregon, Lewis and Clark College, Portland
July 24-30

Washington, Whitworth College, Spokane
July 17-23

UPW School

Pacific Palisades, California
August 14-20; 21-27

Watch for an important announcement in the April issue concerning the proper procedure for nominating officers for the National Executive Committee of United Presbyterian Women.

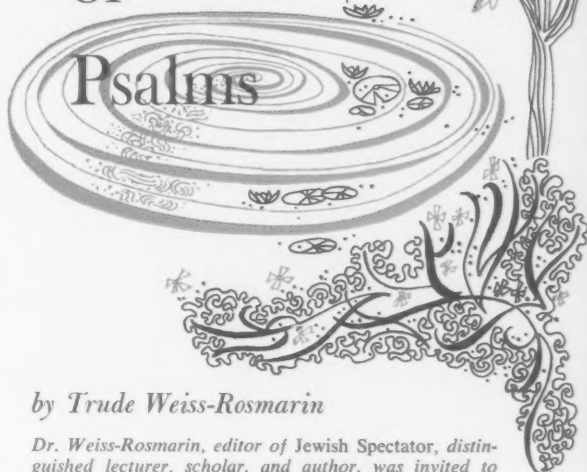
REFLECTIONS ON THE

"THE AMERICAN RELIGIOUS REVIVAL" has been subjected to much harsh criticism of late. Leading rabbis are comparing it to Mark Twain's proverbial river "which is a mile wide and an inch deep." Christian clergymen and students have identical misgivings about our comfortable, suburban kind of religious affiliation, which is geared to add to our enjoyment of the American way of life rather than to making us sufficiently uncomfortable to want to seek and suffer for meaning and purpose within the over-all context of existence. In his perceptive book, *Land in Search of God*, Stanley J. Rowland, Jr. notes that "we practice a happy religiousness, complete with personalized prayers and worship served by your friendly pastor at 'St. John's by the Gas Station.'" Mr. Rowland is distressed that "some people judge houses of worship by their friendliness rather than by their spiritual demands."

Among the thirty-nine books of the Hebrew Canon Psalms stand unique with its insistence, unarticulated to be sure, that man's quest for God—and that is really what religion means: to search and quest for God—is not a pleasant social activity but an effort of painful sacrifice in which the self must be reduced to nothingness so as to be reborn from its ashes cleansed from all dross.

"The Crisis of the Synagogue" and "The Crisis of the Church," too, have been diagnosed, correctly I believe, as the corollary and consequence of modern man's coldness of soul. We have lost the ability to pray! To be sure, when attending the House of God, we read the appropriate prayers and join in the appropriate responses. We join in the singing of hymns and we follow the Scriptural portion. But it is the eye and the mouth which do the praying and the praising of the Lord . . . our heart does not feel and our soul is not atremble with the awesome majesty of His Word. Our heart does not sing nor does our soul jubilate because God is with us and

Book of Psalms



by Trude Weiss-Rosmarin

Dr. Weiss-Rosmarin, editor of Jewish Spectator, distinguished lecturer, scholar, and author, was invited to write this article for readers of CONCERN.

near us, even when we practice "a happy religiousness" in our to-comfort-geared-with-all-modern-conveniences-equipped Houses of Worship . . .

The one hundred and fifty chapters of Psalms are the backbone of the Hebrew Prayerbook, even as they are the basic framework of the Christian liturgy. Judaism and Christianity differ in their respective interpretations of Messianic passages and allusions in Psalms, but they are united in the conviction that in Psalms we have the most perfect and most sublime bridge leading from man to God and from God to man.

Jewish and Protestant contemporary religious thinkers have written voluminously of the nature of the dialogue between God and man as the foundation of religion. The "I and Thou" philosophy of Buber and "the leap faith" of Niebuhr

and Tillich are our generation's theology. The Psalmists did not theorize about the dialogue of man and God and God and man. They did not analyze what goes into the making of the leap of faith. They were anchored and rooted in God and they had no need of leaping across an abyss of nothingness and unbelief, because they were certain, utterly and completely sure and certain, that

*Surely goodness and mercy shall follow me
all the days of my life;*

*And I shall dwell in the house of the Lord
for ever.* (Ps. 23:6).

This certainty, as all certainty, was born from creative doubt. And the trust in the everlasting abode of man in the house of the Lord grew from the agonizing quest for His nearness. This quest was not merely spiritual. It was felt to be as real as the thirst of the hart yearning for water in the parched heat of the sun-baked desert.

*As the hart panteth after the water brooks,
So panteth my soul after Thee, O God"*

(Ps. 42:2).

Psalms is the book of all human emotions and it reflects the emotions, not excepting bitter hatred, in the raw. There is nothing mealy-mouthed or genteel about the Psalms. And how could it be otherwise? A man *in extremis* has no time for etiquette, and the Psalmists were always *in extremis*—trying to reach out to God, endeavoring to find meaning in what seemingly was meaningless, struggling to justify the ways of God to the limited intelligence of human understanding. The Psalms are strong and taxing fare for those who would like their pastors to lead them to the practice of happy religiousness. Modern prayerbooks have all but eliminated those chapters of the Psalter in which the bleeding heart is exposed in all its human frailty and nakedness. We recite the happy Psalms rather than such chapters as:

*"O Lord, rebuke me not in Thine anger;
Neither chasten me in Thy wrath.*

*For Thine arrows are gone deep into me,
And Thy hand is come down upon me.*

*There is no soundness in my flesh because
of Thine indignation;*

*Neither is there any health in my bones be-
cause of my sin.*

For mine iniquities are gone over my head;

*As a heavy burden they are too heavy for me.
My wounds are noisome, they fester*

Because of my foolishness" (Ps. 38: 2-6)

Psalms, as the other thirty-eight books of the Hebrew Bible, originated as the religious-literary creation of the Jewish people and it is couched into the national tongue of its creators. The Hebrew Psalms have been translated into all spoken languages, not excepting hundreds of African dialects. As the Hebrew Bible as a whole, the Psalms have become the property of all those who have claimed them as their rightful inheritance, for they were always meant to belong to all men. The Divine pledge to Abraham, *in thee shall all the families of the earth be blessed*, means, according to Jewish interpretation, that the knowledge of God and the certainty of the Lord's nearness, which strengthened the hearts of some sons of Israel, belong to all the sons of man. In many different ways the sages of the Talmud stress the lesson that the Hebrew Bible does not speak of "the righteous Jew" but of "the righteous man." Righteousness is not a matter of creed and ritual practice. It is simply and plainly doing what is right.

To be sure, Judaism stresses ritual and law and prayer as roads leading to God. But the Kingdom does not belong to those who observe the ritual and the law and the set prayer times unless they practice righteousness. "The righteous persons of all the nations share in the world-to-come" is the basic Jewish teaching concerning the after-life. *Who shall dwell upon Thy holy mountain?* the Psalmist mused. And he gave this answer:

*He that walketh uprightly, and worketh right-
eousness,*

And speaketh truth in his heart;

That hath no slander upon his tongue,

Nor doeth evil to his fellow,

Nor taketh up a reproach against his neighbour

In whose eyes a vile person is despised,

But he honoureth them that fear the Lord;

*He that sweareth to his own hurt, and changeth
not;*

*He that putteth not out his money on interest,
Nor taketh a bribe against the innocent.*

*He that doeth these things shall never be
moved."* (Ps. 15).

Quotations from the Holy Scriptures according to the Masoretic Text.

12th Annual Observance

ONE GREAT HOUR OF Sharing

Give generously through the daily use of the ONE GREAT HOUR OF SHARING coin box, or by bringing a sacrificial gift to church on offering Sunday.

This world relief program is administered in the name of Christ through His Church.

March 27, 1960

IN THOUSANDS OF Protestant churches across the nation millions of Americans will make contributions for the 1960 One Great Hour of Sharing United Appeal on Sunday, March 27. Such funds will support individual denominational and interdenominational programs of emergency assistance and long-term help to men, women and children overseas who are hungry, ill and impoverished, victims of fires, earthquakes and other disasters and those uprooted by war or aggression.

More than \$11,418,000 will be needed in 1960 to support denominational projects and joint programs through Church World Service—making possible a wide range of projects in more than forty countries.

March 1960 • CONCERN

Because these programs are carried out by dedicated volunteer personnel they operate at minimum cost and so minister to a maximum number of those in need.

A portion of the funds will care for part of the cost of processing, shipping, and distributing the millions of pounds of clothing donated by our people through their community and church organizations and clothing service centers.

Almost \$875,000 will be needed to continue the Share Our Surplus program through which foods from U.S. Government surplus stocks are distributed free to hungry people in Europe, Asia, the Middle East, Central and South America.

Share Our Surplus distribution in 1960—at a cost of one dollar for more than 300 pounds of food—will total approximately 300 million pounds, valued at slightly over \$30 millions.

Rehabilitation and resettlement of refugees, both in the United States and other countries where they may find opportunities for new lives—a major responsibility of our churches—also is aided through the United Appeal.

A vital part of the churches' ministry abroad includes assistance in programs to teach new skills and introduce new vocations—thus helping those in need to help themselves as well as aid to orphanages, hospitals, tuberculosis treatment and control centers and other health projects.

**GIVE . . . THAT THEY MAY LIVE—
ONE GREAT HOUR OF SHARING.**



Around the world refugees are living in makeshift huts as primitive as these in a Calcutta railway terminus yard. Our One Great Hour gifts bring material aid and express our Christian love to these displaced people.

THE LINE HAD been forming for hours. The people were crowding into a small courtyard within the walls of an area attached to the Farookh factory. Here in this small factory a Parsi businessman, Mr. K. K. Captain, produces sulphur silicate. He takes time off, however, for an hour's period each day and, with the help of his employees, mixes powdered milk into great vats for distribution to malnourished women and children. On this particular day the crowd was larger, the people more unruly. Word had gone out that there would be a clothing distribution.

I stood beside Mr. Captain himself and the Church World Service representative in Karachi, Mr. Boyd Lowry, and watched the pathetic preparations. There was one bale of clothing, the last that remained from a previous shipment, a bale that contained only a small number of skirts, sweaters, blouses, and a few miscellaneous items. Altogether the clothing would hardly have filled the wardrobe of one well dressed American girl. Here in a needy slum area of Pakistan, in a dirty old courtyard, each precious item was carefully put on a table until there were four piles in all. Distribution began in a fashion that was almost orderly as an effort was made to distribute to each woman or child an article of suitable size. But order soon gave way to bedlam as it became apparent that the supply would not meet the demand. The crowd broke ranks, pushed aside those so intent on helping them and literally clawed for each tiny scrap. In a matter of minutes the supply was gone, the distribution ended. Some went away clutching an item of clothing as though it were a prized possession; most went away with nothing.

These people are a part of the unsettled refugees who have been living for years in the squatter camps in and around Karachi. They are, for the most part, unemployed and unemployable; to maintain life itself is a struggle. Clothing is not the final answer to their needs, but a warm sweater, woolen skirt, a blouse or a blanket would be a small gift to indicate the concern of others and would offer some solace until these refugees are more happily and more permanently resettled.

Some few thousand miles west, in Egypt, the Egypt Inter-Mission Council endeavors to supply needed food and clothing for a small group of five thousand Palestinian refugees domiciled



Patiently, an elderly refugee waits for the material she will make into a suit for distribution at the clothing center in Jerusalem.

"I Was Naked and

there since the days of the partition twelve years ago. These are refugees who do not qualify for assistance from UNRWA and who, because they are not citizens, cannot look to the Egyptian government for much help. They are a concern of the churches in Egypt. Their needs are met primarily through Church World Service and the Near East Christian Council. I was staggered to discover that the annual clothing distribution which is made to each of these families was in danger of being abandoned due to a shortage of clothing gifts to the Church World Service centers in the United States.

It gets cold in Egypt during the winter months—bitterly cold. Once again, a gift of so small a thing as a coat, a man's suit, a warm dress, a sweater, can and does make the difference.

It's a long way from Egypt to Japan, and here the need for clothing is identical except that even more is required.

I was in Tokyo just a few weeks after the disastrous tidal wave and floods had hit the capital city of Nagoya. It was in mid-October that Typhoon Vera came without warning and with devastating effect. Over five thousand people were killed and more than one million rendered homeless as the waters swept through, washing away houses, inundating land, leaving a shambles behind. Help came from churches around the world, a great deal of it through the



A clothing bundle means thankful hearts in the home of this blind Jordanian woman and her family.



Dr. Stevenson's smile expresses the joy he is witnessing at a clothing distribution in the squatter refugee district of Taipei, Taiwan.

and Ye Clothed Me"

by Russell Stevenson

*Director, Overseas Program,
Church World Service.*

American churches and Church World Service. In addition to the emergency measures requiring temporary feeding stations, the distribution of medical supplies and the like, the most immediate need was for *futons*. *Futons* are a combination blanket-quilt affair which serve as bedding and in some cases as shelter. Japan Church World Service spent \$32,000 to purchase eight thousand of these. Government officials and volunteer church workers were agreed that this was the one thing most needed by many of the typhoon victims. In addition, one thousand bales of clothing were flown from the Church World Service center at Modesto, California, direct to the offices of Japan Church World Service.

Typhoon Vera brought similar damage to other countries in the Far East, as did the whole succession of typhoons which hit this area during October and November. In Korea, Taiwan, Okinawa, the Philippines, it was the same story of people uprooted, homes destroyed, and countless thousands needing clothing to keep warm and dry.

Just a few weeks earlier I was sitting with a State Department official in New Delhi, speaking of the plight of more than three million refugees in and around Calcutta. He was interested to learn of a special study that is being made of this problem by the churches and to note that plans

are afoot to enlarge their ministry to these refugees from East Pakistan. I mentioned our efforts to get clothing for India, and he remarked, almost in disbelief: "Do you mean to say that the churches are still sending used clothing overseas?"

This is a question that I suspect many people in the United States are asking, too. The answer is a resolute, "Yes. Clothing is needed."

Two years ago representatives of the United Presbyterian Church together with other denominational leaders met to launch a "United Clothing Appeal." At that time the churches were contributing a total of four million pounds of clothing a year for overseas relief needs at a time when requests from the various fields totalled forty million pounds. It was hoped that a goal could be reached providing for ten million pounds per year over a five-year period. Yet now, two years after the beginning of the United Clothing Appeal, we find clothing still coming in to the five Church World Service centers at the rate of only four million pounds per year.

I wish the readers of this magazine could visit with Willard and Christina Jones at the clothing center in Jerusalem. The center is now located just across the street from the barbed wire which marks the dividing line between Jerusalem-Israel and Jerusalem-Jordan.

One walks inside, and finds fifteen or sixteen



Dr. Stevenson (right) and other officials chat to Chiang So (center) as clothing is distributed at his chapel in Taipei.

rooms used either for storage purposes or as work areas where many people are kept busy. Here tremendous amounts of clothing that come from Church World Service as well as from other sources are sorted and packed into family bundles for later distribution through UNRWA. In addition to the clothing, one finds the yard goods, some supplies of food, such as chopped beef, corn oil, multi-vitamins, and the like. Then there are the new shoes which are being made for the school children, the layettes for the babies, wool for knitting sweaters, etc. The greatest activity is upstairs, where the women are cutting up piece goods and remnants of material according to the various patterns which they have worked out themselves. Twenty-five refugee women are now employed to do the actual sewing. They come to the center every week to return the clothing that has been completed and to secure new supplies of material. These women complete twenty garments a week so that a total of two thousand garments are made ready each month. The women were getting ready recently for a distribution in the Jerusalem area that took place just before Christmas, and provided family bundles for 35,000 people. It must be remembered that clothing which is sorted and prepared here in Jerusalem goes far beyond the Jerusalem area. Most of it is distributed by UNRWA, and is currently aiding 600,000 people a year.

There are thousands of people today who, if not naked, are nearly so. We find them in war-ravaged Poland, in refugee camps in Austria and Germany, among the Palestinian refugees in the Middle East, in Pakistan, India, Hong Kong, Japan, Korea, Taiwan, to name only a few places where the churches are at work helping homeless and uprooted people and where a gift of clothing does, in fact, give meaning to our Lord's injunction: *Inasmuch as ye have done it unto the least of these, ye have done it unto me.*

It was an annoying thing to discover my first day in Hong Kong that the water supply in that city is so short as to allow the use of water only certain hours of the day. I had dashed back to the hotel one afternoon in between meetings, hoping for a quick bath, only to discover that the water was not on. There I was in a modern bathroom with tile finish, chrome faucets—all the facilities, but no water. Here we are in the United States in the midst of a United Clothing Appeal. We have available mountains of clothing that remain unused in closets in every home or stored away in basement trunks. There is scarcely a household that could not spare one good used blanket. We have clothing warehouses throughout the country, trucks available for pickup service, clothing barrels in many of our churches, shipping facilities ready at hand, and willing partners overseas who will unload the bales, sort the clothing and distribute the items to refugees and other needy recipients. All the machinery, yet not enough clothing coming through the pipeline to make it work.

Asia's need and America's abundance are two parts of an equation that make for distress and resentment in today's world. The ultimate answer does not rest finally in the distribution of food or clothing. Other efforts involve land reclamation, increased food production and greater technical skill. All need to be carried forward. But today, in a score of places, the hunger, the poverty and the nakedness face us, never to leave us until the distress is relieved and the resentment eased through the sharing of our possessions.

Photo Credits: Ace Portrait Studios, 24; Susan Castator, 27; Walter Peck, Cunard Line, 4.

It isn't often that an elder accompanies his pastor to a mission field. But Robert Hancock, member of the session of the Presbyterian Church of Forked River, New Jersey, did just that.

He began thinking about mission service during the two years the Rev. Lester Pontius was pastor of the Forked River congregation. Formerly pastor of an Indian congregation in Owyhee, Nevada, Mr. Pontius moved to New Jersey to work on a master's degree at Princeton Theological Seminary. Talks about the pastor's plans led to talks about the layman's future. The result was that both men joined the staff of Tucson Indian Training School.

Elder Hancock is the mission's maintenance man. Mr. Pontius is director of Christian education for the project, which recently initiated a new program to help young Indian Americans change pace between reservation and city life. High school students live on the mission campus and attend public school. Junior highs receive individualized instruction that readies them for the jump between reservation grade school and city high school.

The World Affairs Seminar, sponsored annually by the Department of Social Education and Action of the Board of Christian Education, will be held March 21-24 in Washington, D. C., and New York, N.Y. The Seminar will analyze the issues of American foreign policy from the viewpoint of both the State Department and the United Nations.

Weekday nurseries and kindergartens are being sponsored by an increasing number of churches in response to the demand for more pre-school education and because of the lack of space in public schools. A recent manual, *Church Sponsored Weekday Nursery Schools and Kindergartens*, by the Board of Christian Education, provides help for churches sponsoring or contemplating such schools. P.D.S. .50.



news and clues

"Hong Kong is one of the world's most thrilling cities," writes Florence Logan, missionary to Taiwan, after a visit in that city. "It deserves the spotlight in this Refugee Year, for it is the only door of hope for millions whose lives have been reduced to the level of animals behind the bamboo curtain. Despite seemingly impassable barriers, hundreds and thousands continue to slip through to freedom.

"Each new arrival increases the load for government, missions, and relief organizations. Even heroic efforts are not enough to meet the need. The jobs needing to be done always out-strip resources. Yet every drop in the bucket of help pays rich dividends."

From **Women's News**, publication of the National Organization of Women of the Church of Christ in Thailand (president, Miss Prapit Kuvanonda):

"We would like all to know that the Christian women of North India have sent a letter of love and thanks to all of you (the Christian women of the Church of Christ in Thailand) for the money which we sent for work in their country. With the letter they sent a model of the Taj Mahal.

"When we look back to eight years ago when the Christian Women's Association was formed, we cannot help but thank God who has blessed us in many ways. One of the blessings has been the many women who have worked to His glory by using their abilities, and the giving of their time, energy, and money, in order to help this work."

Graduate nurses are needed for United Presbyterian work in

Alaska, Arizona, Georgia, New Mexico, and Puerto Rico. Dozens of other jobs are open for women throughout the fifty states and the West Indies.

For instance, National Missions needs medical technologists and a pharmacist in Arizona and case workers in Alaska and California. Qualified teachers—college, junior college, high school, elementary and nursery school—are needed in Alaska, Arizona, Cuba, Georgia, Illinois, Mississippi, New Mexico, Utah; also a dean for a college in Arkansas.

For complete information, write the Department of Missionary Personnel, Board of National Missions, United Presbyterian Church, U.S.A., 475 Riverside Drive, New York 27, N.Y.

A variety of opportunities for fellowship, study, and service awaits the high school young person who wishes to invest the 1960 vacation in an activity related to the Church. *Summer Adventures for Senior Highs*, issued by the Department of Youth Program of the Board of Christian Education, lists the kinds of opportunities offered. Included are rural and urban study tours, work camps, neighborhood house projects, caravan services to churches, and industrial seminars. In addition to these specialized programs there are nearly 200 summer conferences that attract thousands of young people each year.

Overseas Field Personnel Arrivals during March

Contact through your Area Commission representative
North Sudan, Egypt
 Rev. and Mrs. Harold T. Walker
Upper Nile, Egypt
 Mr. and Mrs. Milton H. Thompson

U.P.W. AND THE Psalms



Third in a series to aid you in your 1960 circle study of the Hymbook of the Ages.

In Which Psalm Do You Find:

1. "Great is the Lord and greatly to be praised."
2. "For he is our God, and we are the people of his pasture, and the sheep of his hand."
3. "The Lord is my light and my salvation."
4. "The Lord is my shepherd, I shall not want."
5. "The Lord works vindication and justice for all who are oppressed."
6. "God is our refuge and strength, a very present help in trouble."
7. "Why are you cast down, O my soul, and why are you disquieted within me?"
8. "Truly God is good to the upright, to those who are pure in heart."
9. "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting."
10. "I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness."
11. "Out of the depths I cry to thee, O Lord! Lord, hear my voice!"
12. "Into thy hand I commit my spirit."
13. "My help comes from the Lord, who made heaven and earth."
14. "O Lord, open thou my lips, and my mouth shall show forth thy praise."

(Answers: 1-48; 2-95; 3-27; 4-23; 5-103; 6-46; 7-42; 8-73; 9-139; 10-84; 11-130; 12-31; 13-121; 14-51)

Youth OF THE CHURCH

Learning of Need Young People

TODAY'S YOUNG PEOPLE want to know . . . and when they know, they care, and when they care, they share. A typical example of youth's response to National Missions concerned two youth groups from Indiana and Pennsylvania. This past summer, after participating in their own church's vacation church school, these young people went to Kentucky to assist in a National Missions vacation church school. One group consisted of twelve young people of junior and senior high school ages with their Director of Christian Education, a youth sponsor, and a cook. The other group consisted of five girls in their junior and senior years of high school, together with a set of parents.

Even in a week's time a strong bond of friendship and understanding had been welded between the visiting young people to their newly found friends. Playing together, singing together, studying together, talking together, eating together gave the visitors a keen appreciation of their Kentucky brothers and sisters, who eagerly reciprocated this new understanding. Although different walks of life, different daily opportunities, different challenges confronted these young people, common ground was found in the mutual desire to be and to do with their lives what the Creator has purposed for them. Preconceived ideas of one another faded away in the extra-curricular experiences of the week, which were quite varied. Together, the new friends enjoyed swimming, bare-back mule riding, trips to a desolate graveyard at the top of a mountain for ghost stories (always at night!), the exploration of a coal mine 450 feet back under the ground, berry picking, rifle shooting, a trip to see the religious drama, *The Book of Job*, painting two rooms in the manse and, of course, the youth meetings.

Young people who give their summer to supervising vacation Bible school classes are rewarded by the children's happiness and interest.

H IN Action

le Are Eager to Serve

The needs of the mission field were quickly realized. Within hours of their arrival on the field, the visitors rolled up their sleeves and with brooms, buckets of water, scrubbing brushes, and paint brushes, went into action. The week was not long enough to accomplish all that eager hearts and hands found to do. At the end of that time the visiting groups expressed their determination to return for two weeks next summer, even more prepared for the endless possibilities of service, even more ready to explore new frontiers of friendship.

Is there any carry-over in the home church after such a summer experience? One high school student who had spent her summer vacation in the Southwest reported to her New York suburban church her interest in the plight of Indian Americans. As Youth Budget Committee Chairman, she spearheaded discussion which resulted in correspondence with the Board of National Missions. Subsequently, the theme for the church's Youth Budget became this area of missionary service. Boy Scouts, who were also members of the church and working for their God and Country merit badges, were enlisted by the Committee. They constructed and painted an almost life-size model of an Indian hogan. Other Indian items were obtained from the Board, and then several presentations were made to departments in the church school. These occasions were highlighted by the vacation experience of the chairman. Color slides were also shown in the presentation. As a result the students of the church school became eager to send Christmas or Easter gifts to this mission field.

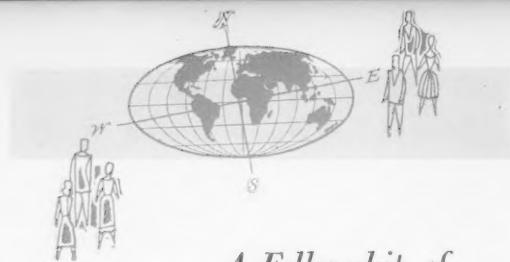
After studying the Friendship Kit leaflet, another youth group decided to collect shoes for the mission field. Thirty-five pairs in good condition were assembled. "Where shall we send



The group from Indiana waves goodbye. They drove to Kentucky in a station wagon loaned by a car dealer in their congregation.

them?" the group asked the Board of National Missions. A mission station had recently reported needing such shoes desperately and the young people had the joy of dispatching their package to this field. Chronic unemployment in National Missions areas means that families cannot possibly afford to buy new shoes. This youth group's action was indeed an answer to the prayers of a missionary for his people's needs.

As they accept such challenges, the youth of the Church are discovering the exciting adventure of living on the frontier with Christ and his missionaries. Each glimpse of his Church in action brings home to young people the depth of their own involvement and commitment. In their concern for others Presbyterian youth are demonstrating that they are responsible members of their Church and ready to share in its task at home and abroad.



A Fellowship of Great Concern

*Third in a Series Devoted to
Women Around the World
Praying Together*

*In this issue we present the spiritual burden
for which the women of India now seek your
intercession . . .*

FOR OUR WITNESS—

that we may have the vision of the true Church of Christ so that through our indigenous efforts we may be able to witness Christ in this land of many beliefs.

FOR OUR STRIVING—

that all the differences that strain our national relations with China be smoothed out by love and goodwill. May our national leaders have understanding as they join the leaders of other nations in striving to reduce tensions that divide mankind.

In the April Issue

articles with the

EMPHASIS ON AFRICA

EMPHASIS ON YOUTH

and a wealth of ideas
to help you in your programs
and planning
Is your CONCERN subscription
in order?

Renew now, annually 1.50

THE CHARACTER OF A Circle

by Lona Fowler

*Mrs. Joseph C. Fowler, who is a minister's wife, holds
a B. D. degree from Princeton Seminary.*

WHEN I WAS talking with a friend a couple of weeks ago she said, in effect, "The trouble with my circle is that it's becoming a line. That is, maybe the members come and maybe they don't, and maybe they say something, but mainly they listen to the business and listen to the study leaders, and most of their enthusiasm is for the refreshments and small talk. So, in effect, we don't have a circle, we have a line—a line of individuals, each related to Jesus Christ in a way, but not related to each other in the sense of sharing spiritual gifts."

Unfortunately, many another circle is only a line, and I say this because it seems to me that it takes three things to make a circle—a Christian circle, that is. Let's consider first the aspect of sharing spiritual gifts. If Jesus Christ is really Lord in our lives, then we have the Holy Spirit, and in whatever way the Holy Spirit makes it possible for each one of us personally to make Jesus Christ better known, that is our spiritual gift.

Where a circle is really a circle, and not a line, each member comes with the desire to impart a spiritual gift—some faculty she possesses by which the Holy Spirit makes it possible for her to contribute to a better understanding of Jesus Christ. It's a gift, for instance, to be able to read a secretary's report so that it actually clarifies and captures the feeling of Christ's work. I knew a church treasurer once who supplied the high spot of every congregational meeting because of the fascinating way she made her accounts interpret Christ's work. Well, fellow line-men, it's time for us to dig up our gifts and start pooling them—gifts of asking the right question, or making a clarifying statement, gifts

of encouraging others, gifts of creativity or hospitality or generosity or forgiveness. The sharing of spiritual gifts makes a line into a circle.

So does a climate of affection. "Love," says Peter, "covers a multitude of sins," and there is a multitude of sins in every circle to be covered, covered in a climate of affection. It is the climate that makes it possible for a study leader to do her best without meeting stolid indifference, carping criticism, cold admiration, or wandering attention. It is the climate that makes it possible for novices to try things they've never done before without too much embarrassment. It is the climate that makes it possible for disagreements, for mistakes, and even occasionally for unseemly behavior without freezing a person out or rejecting her. What is the climate of your organization? Is it of the variety, "Have grudge, will cavil"? Or is it one of mutual affection that makes it possible for people to be what they most truly are, and to become what they are capable of being?

This brings us to the point of asking: "What am I personally doing to the group? Am I a thorn that wounds, a stick-tight that clings to another? Am I thwarting the group's purposes, holding up its progress, injuring some of its members?" Everybody in the group has to ask them the same questions. Maybe leaders have to ask it in a special way because, for them, it is more natural to do the asking. "What am I doing with the materials, or what am I doing with the Manual, or what am I doing with the Charter?" But every member, leaders included, needs to ask, "What am I doing to the group? I may be the one who is hurting it."

This is the kind of self-examination that turns a line into a circle. And in order to facilitate this, maybe we need training in membership as much as we need training in leadership. We will never really have circles until we have concern for the condition and development of the whole group, and question how we personally are affecting the group.

Particularly are we to be concerned for the group as a body of those who are called to "share Christ's sufferings." This, however, is not a concept we attach very readily to our circles: circles are for fellowship, circles are for study, circles are for prayer and giving. But circles are not for suffering, apparently.

But the early Christian circles were for suffering, suffering that showed that they were standing out for the stiff standards of Christ as against the half-way measures, the comfortable customs, the self-starring values of the merely religious. We will never be a circle in the Christian sense until as a group we are sharing in the sufferings of Christ, and individually encouraging one another to do so. By this I mean the suffering involved in coming to grip with big ideas, the suffering of being a sacrificer and giver instead of an organizational money-maker for Christ's sake, the suffering of rejection by some to whom we hold up Christ's life-demanding way, the suffering of real fatigue in being at God's disposal.

A circle ought to be a family where each member stands for Christ and encourages every other member to hold out against every difficulty, every discomfort, every temptation for Jesus Christ's sake, a family where in the tremendous strength of inter-relatedness, each member refuses to compromise the mind of Christ for anything less. This is where suffering is faced by those who refuse to give in to easy living, easy giving, easy thinking, easy praying, easy studying, easy teaching, easy acclaim, easy responsibilities. Suffering is faced by those who refuse to give in to anything easier than a cross. But it is suffering made bearable in the circle family, where each is loved and encouraged by all and all by each.

A circle that bears the mark of Christ will bear the mark of suffering. You can associate lines with light-heartedness, with tickets and food sales and all sorts of shows and entertainments and enterprises. But circles—Christian circles—won't be like that. And they won't be like the PTA or the League of Women Voters, fine as those groups may be. Christian circles will be like Christ, exposing themselves to suffering by taking upon themselves the purposes and methods of Jesus Christ.

What do you have, a circle or a line? Is there a sharing of spiritual gifts, a climate of mutual affection, a stirring concern for the whole group to be sharers of Christ's sufferings? This is a circle—thank God for it. May it be for us not just an organization or a refuge, but God's gracious provision making it possible for us, with all our troubles and instabilities, to act for Jesus Christ as demonstrators of his love.

Led by Thy Hand . . . To The

Uttermost Parts

DO YOU SETTLE down occasionally to read a page or two from the Bible expecting to sink into a meditative mood? Then along comes a phrase. It slips past your guard and starts leaping about in your mind like a Chinese fire cracker.

At just such a time recently my imagination took flight and rode on a simple phrase from Psalm 139, *If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me. . .*

In mind I passed over the Pacific from San Francisco to Hawaii and found a group of retired Japanese laborers being led by that Hand. Their days of labor over, life had become empty of purpose until a deaconess inquired if there were any service she could offer them. The response was full of warmth and ambition. "We would like to learn to read and write English. We must pass the citizenship examination. Now that Hawaii is the fiftieth state we would feel great shame if we died without becoming Americans."

The deaconess was not a literacy worker, but for their sake she got materials on literacy. She was as elated as her aged pupils as she helped them to achieve their goal.

The next flash of memory transported me to a group in Seoul having lunch in a Chinese restaurant. The conversation was in English to accommodate the visitor from New York. When a topic aroused special interest, a spate of Korean would fill the room. After one such spell, Mr. Kim of the Korean Literature Commission asked me, "When you write letters to your wife do you begin with an endearing adjective?" I admitted I did. The men present seemed shocked. The lady, who was editor of the Christian Family Life magazine, displayed a gleeful smile. "But I would address the President of the U.S.A. in the same way," I added, hoping to ease the tension.

After another heated exchange in Korean, Mr. Kim summed it up. "We think the husband should respect his wife and treat her justly. But we think it is the wife's place to express love for her husband. I would hesitate to address

my wife with words of affection for fear she might get lofty notions."

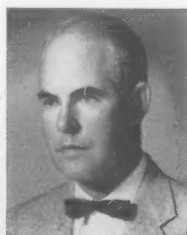
The editor discussed her work later in private. "Our people are leaving illiteracy behind. They are eager to read the magazines and books we are preparing. But as you saw in the restaurant, new ideas concerning the equal status of wives within Christian families have a hard time winning their way. But they will win."

Next I recalled how God's Hand had led me to Hong Kong to the Resettlement Area where so many thousands of refugees from Chinese Communism are sheltered. I saw 80,000 persons crowded into new concrete apartment buildings on one city block. Under church auspices university students were teaching children in rooftop schools to read and write. Children with no other educational opportunity were using materials intended for use in adult literacy campaigns. Every ten and twelve foot cubicle apartment held six persons. Here I saw them working at sewing machines, and making Hong Kong peel furniture. The outstanding impression was not of squalor or confusion or strain. It was rather one of industry, order, and hopefulness.

If space permitted, imagination could take us over oceans to visit Japan, Colombia, Egypt . . . there, too, we would discover that the Hand works with a tool well fitted to His purpose—the Christian Church. Thirty-nine Christian boards and agencies are united in the Committee on World Literacy and Christian Literature to bring basic adult education to illiterate people. As you know, the United Presbyterian Church is heartily committed to this work and you, the women, through your generous Opportunity gifts help to transform lives through the new skills of literacy.

by Leslie Sayre

Dr. Sayre is Promotion Secretary for the Committee on World Literacy and Christian Literature.



One Lord, One Church, by J. Robert Nelson 1.25

"It is the duty of the Church on earth to proclaim the Gospel. But the Gospel is not merely a promise of salvation of individual persons. It tells of the reconciliation of these persons with one another in the community of faith. By the death and resurrection of Jesus Christ they have been made at one with each other." So writes Dr. Nelson, Dean of the Faculty of Divinity in Vanderbilt University, in this concise, trenchant, little book in which he traces the struggles of the Christians through the ages to manifest and preserve the unity of the Church against division."

Love of authority has been one of the greatest divisive forces, but "nearly all the men who have been engaged in the breaking off of new Christian movements which have become denominations were contending for the truth and purity of the Church. They desired, not division, but inner reform."

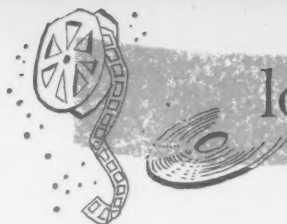
In his last chapter Dr. Nelson poses twelve questions concerning the unity of the Church. The first is: "What are the specific ways by which I, the individual Christian, can promote unity?" Further questions deal with recognized barriers to unity.

Concluding, Dr. Nelson tells us that we should pray daily for the unity of the Church "until by God's power and wisdom and love it shall be answered in His own way."

Dixie Elder

The Great Ngee, the story of a Jungle Doctor, by Lois Johnson McNeill 1.00

"Not only the sands of time bear the footprints of Dr. Silas Johnson, but the sands, the bush, the grasslands of the Cameroun today bear the innumerable footprints of this hero of the Cross." This tribute was paid at the time of Dr. Silas' death in 1936. The story behind it is vividly and movingly described in the biography by his daughter, Lois Johnson McNeill, who also pioneered in the Cameroun mission field. Those who, by gift and prayer, support



look and listen

Books for Your Shelves—Aids for Your Meetings

the continuing needs in Cameroun will want to inform themselves on the risks, the struggles, the hardship endured by Dr. Silas and his fellow missionaries, who first made light to shine in the darkness of this corner of Africa.

Reflections on the Psalms, C.S. Lewis. 3.50

Study of the Psalms will be enhanced by participating with the well-known British scholar and author, C. S. Lewis, in these reflections. Writing about the difficulties he has met, the lights he has gained, many of Mr. Lewis' comments are very pertinent to our daily living, the chapter on "Connivance" particularly so. Mr. Lewis suggests the Psalmists were wise in advising the good man to avoid "the seat of the scornful." It is well to pray "Lead me not into temptation" before we let vanity take us among those brilliant but corrupt people we may be ill equipped to meet.

Readers familiar with Mr. Lewis' erudite, witty, and profound books will want this one. Those unfamiliar with his work may profitably begin their friendship here.

Adults and young people can learn of church relief and reconstruction programs overseas through vivid portrayals in:

The Long Stride, a motion picture, black and white, 16mm sound, 28½ minutes. This dramatic documentary portrays the work of our churches in helping millions of homeless and disaster-stricken peoples around the world. Available, without charge, from your synod office, or (limited quantity) from PDS.

On the Move, a black and white sound filmstrip, 33⅓ rpm, 15 min-

utes, which tells how the supplies you give through your church reach cold and hungry peoples overseas. No charge, PDS.

Son of Ahmad, black and white sound filmstrip, 33⅓ rpm, 15 minutes. Through a young Pakistani refugee, the Church is seen in action in India and Pakistan, healing, teaching, aiding the destitute. No charge, PDS.

Housing discrimination is explored in *Crossroads at Cedar-mont*, a black and white filmstrip. When a Negro couple build a home in a white community, church members call a meeting which produces differing opinions on what to do. Discussion of basic issues will be stimulated by this filmstrip. Rental, 1.50 PDS. Purchase, 5.00, from Audio-visual Department, 19th Floor, 475 Riverside Drive, New York 27, N. Y.

An approach to the problem of juvenile delinquency is described in *Boy With a Knife*, 16mm sound film, 20 minutes. Dramatically, this film shows a group worker reaching a gang of boys who have emotional conflicts and helping them toward new understanding. Available from International Bureau Inc., 57 E. Jackson Blvd., Chicago 4, Ill. Rental about 4.50.

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As part of a community enterprise, church people, both young and old, gave time to working on the completion of a new church.

A NEW SERVICE to local churches, presbyteries, and synods has been made available through the Board of National Missions—a Department of Church and Community Cooperation. Its purpose is to help churches carry the message of Christian living into the practical life about them. Local churches can begin to apply Christian thinking to an age of rapid social change by helping citizens to co-operate in solving immediate problems.

Some years ago a young minister and his wife accepted the pastoral responsibility of a deteriorating church in a mid-western state. They decided to experiment with the idea that the health of a church is dependent upon the health of its community. They concluded that both churches and communities are made up of human beings whose practical living might better exemplify some principles that Jesus taught.

They discovered that young people were leaving the area because they could not make a decent living. The church was located in a town that served a rural area. Though there were a few jobs available in town, most of the young people had to farm. They could not do so because of the huge investment needed nowadays. No matter what fine persons they were, no matter how good their intentions, most couples could not look forward to a decent life for themselves and their families on the local scene.

The pastor and his wife initiated two activities to solve the problem. First, they sought out local bankers, gradually persuading these normally skeptical business men to make "character loans" (without collateral) to promising young couples. Second, they persuaded many young people to

prepare themselves, educationally and in spirit, to take advantage of opportunities thus opened to them. Over several years they "certified" some dozens of young couples for character loans, not one of which has ever defaulted. All debts are being repaid with interest. The state agricultural extension is carrying on continuing education for improved farming, as well as a continuing fellowship for the study and discussion of community improvement.

The pastor and his wife succeeded when they sought ultimate success in the lives of people. Whether people were members of the church or not, they needed help to grow in practical Christian character. After several years, the church is now a strong self-supporting institution with a large and booming Sunday school all conducted by a young and vigorous group of elders. The important principle to note in this foreshortened account is that progress of church, community, and people were all intimately interrelated.

About two years ago a program was inaugurated to extend to a group of churches in one Synod the idea of using communities. The scene of action was found in northern New Mexico. The plan started with eleven local churches. Ministers and their wives, directors of Christian education, and others came together for training in community skills. This has been followed by many personal contacts and by later courses of training, conducted the following summer at the

Churches



Enlisting the aid of laymen and college students, an interdenominational committee carried out a religious survey in a mid-western community. Here, a housewife tells two students and a layman about her family's church preferences.



by
William W. Biddle

Mr. Biddle is Secretary for Church and Community Cooperation, Board of National Missions.

USE THE LOCAL SCENE

annual Synod school. Church personnel have been learning, on the job, some methods for utilizing communities.

Progress in such endeavors is always slow, but some promising results are beginning to appear. In one small town, a new pastor has inspired his previously discouraged congregation to install a new heating system for the church. They have refurnished an old building to use as a community center and have dug out the basement for Sunday school rooms, as a beginning. Much of the work has been done by members with the help of non-church friends. Most of the necessary money was raised by the women's organizations with little help from outside. Plans for further work to help the whole community are being discussed, including a playground and swimming pool. In any case, many citizens of the community have become involved and church attendance and membership have both increased.

Church people in another locality are active in promoting a water association which has dug a community well and laid pipe lines. They are conducting a kindergarten, too. In addition, they co-operate with state authorities in a health clinic.

In another town, eighty miles from adequate health facilities, a small cottage hospital is being planned by a citizens' committee, while the church has been active in constructing a new fellowship hall for young people. But the church is the energizing body with the pastor and his wife as chief energizers.

The story could go on about activities under

way or being planned seriously. It is well not to be too boastful or too specific. The growth of people to serve the common good is slow and often beset by set-backs. Failure can lead to further effort when interpreted with Christian trust in people. The real achievement is not found in the project of improvement as much as in the responsibility for helping their fellow man which grows in the people who become active.

Today people everywhere need help to implement good intentions. They are beset by problems from economic to spiritual, from the local to the world scene. The Church is challenged to meet every kind of human need at every level of operation, for all phases of life are interrelated. It was Jesus who pointed out that a cup of cold water for the thirsty and clothing for the naked were spiritual.

There are rural communities where a new way of economic life must be found as support for spiritual growth. There are inner city neighborhoods where human beings are lost in slums, racial conflict, and delinquency. There are suburbs of the comfortable where spiritual sensitivity to human need has tended to become lost, yet where Christian concern to solve problems would awaken growth.

The continuing task of the Department of Church and Community Cooperation is to help such communities to bring a constructive approach to their problems through the principles taught by Christ.

New Look for United Presbyterian Youth

IF THERE IS A teen-ager in your home, you may have heard of "UPY." These letters stand for "United Presbyterian Youth." This name was adopted by youth of the United Presbyterian Church at the meeting of the National Youth Council last summer in Tulsa, Oklahoma, identifying all young people of the Church between the ages of twelve and eighteen.

This "new look" in name is only one of the results of the thinking and planning which United Presbyterian youth and their leaders have been doing ever since the merger of the two churches.

Following a year of study concerning the purpose and function of the youth organization in the Church, the National Youth Council, composed of 250 young people and eighty adults and Staff, recommended a set of guidelines for the development of the Church's youth ministry. These guidelines, subject to approval by the General Assembly, reflect basic principles which were a part of both former youth programs.

"The term 'youth ministry,'" says Franklin Gillespie, Secretary, Department of Youth Program, "is significant for it has a double meaning. The Church has a ministry to youth, and youth as members of the Church are to minister in Christ's name in all their relationships. The Church's youth ministry includes all that happens in the local church and beyond that involves young people as they respond to the call of God in corporate worship, church school, eve-

Above—

The Planning Committee of UPY who will work with their advisers in setting up Consultative Conferences.

Below—

The National Youth Council met last summer in Tulsa, Oklahoma.



ning program, choir, family nights, committee participation, personal counseling, and in their daily lives as young Christians wherever they are."

In relation to this concept four basic principles or guidelines are re-emphasized:

1. All youth of the Church are seen to be a fellowship within the fellowship of the Church, growing in discipleship with the others in their own age group and with the rest of the Church family.
2. As an integral part of the Church, the youth ministry is not independent of or auxiliary to the Church's ministry. It is not a movement to be joined or to demand separate loyalty. Its rules and standards are those of the Church.

3. Youth participates with adults in determining and carrying through the Church's ministry. Young communicant members are members of the Church now, not just the members and leaders of the future.

4. In its local ministry, the Church must be concerned with youth. This ministry must be co-ordinated, balanced, and comprehensive.

The program of United Presbyterian Youth is built around five program areas. These are Christian faith, Christian witness, Christian citizenship, Christian fellowship, and Christian outreach with special emphasis to be chosen in each area year by year. The identification of the youth ministry with the total ministry of the Church does not mean that there will not be specialized programming for youth. On the contrary, it means that more careful attention will be given to adapting the ministry to youth's unique situation.

Because the National Youth Council felt that further insight and clarification are needed as steps are taken toward a more objective youth ministry, Consultative Conferences will be held during the next two years in place of National Councils. These are to be set up by a planning

committee of seven young people and their advisers. Members of the planning committee are Alan Huse, West Allis, Wisconsin; Joan Adams, Winston-Salem, N. C.; Roger Looft, Fowler, Indiana; Millie Murphy, Baltimore, Maryland; Rebecca Ann Sechrist, Gallipolis, Ohio; Don Edwards, Tulsa, Oklahoma; Jim Ludowise, Leonia, N. J. The 1960 Conference will have as its theme: "Commitment and Its Implications."

The seriousness of our young people about the mission of the Church is indicated in the statement of purpose, which will be a guide in measuring the program of United Presbyterian Youth:

"Realizing that youth are an integral part of the Church, we acknowledge our ministry to be the same as the ministry of the Church.

"In response to the call of God, we seek to: Know God through Jesus Christ our Savior, who is Lord of all;

Grow in faith through the guidance of the Holy Spirit in our worship, prayer, study, fellowship, and service;

Surrender in discipleship to his will;

Witness to God's love where we are and throughout the world."

Damos Gracias—WE GIVE THANKS . . .

WE WENT TO CUBA last November as your Fellowship Caravan to bring the greetings, love, and concern of United Presbyterian Women, to share in the study of the Psalms, to talk over women's responsibility in the Church, and came away singing praises and giving thanks for the spirit of Christ that unites us all in Christian love.

With hearts overflowing we give thanks for the Cuban women, for their warm, gracious hospitality and their faithfulness in prayer for us which created a spirit of oneness in Christ that was quite evident in all our meetings.

The Presbyterian President, Senora Minerva Fernandez, who was our interpreter, speaks of her women as "my niñas hermosas"—beautiful girls. We saw beauty shining in their faces as they thanked us for coming. We saw love and

Fellowship Caravan Visits Cuba

by Florence Bennett

Hazel Cosby

Lois Montgomery

Mrs. E. Lansing Bennett is a member of the Women's Committee of the Board of National Missions; Mrs. Virgil Cosby is a member of the National Executive Committee of United Presbyterian Women, and Miss Lois Montgomery is Eastern Area Secretary of the Board of National Missions.

appreciation for the knowledge of the Gospel. The burden that has been theirs through many stormy days has given them a true appreciation and understanding of the writings of the Psalms. Great sorrow has brought forth great joy which they shared with us. The words of the Psalmist



Above: Through this second mobile clinic, purchased with One Great Hour of Sharing funds, the United Presbyterian Church is reaching out to minister to both medical and spiritual needs in Cuba. Below: The visitors caused excitement wherever they went. Miss Montgomery photographed Mrs. Cosby, Mrs. Bennett, and Mrs. Fernandez in the center of this interested throng eager to accompany them.

—Commit thy way unto the Lord . . . and he shall bring it to pass have real depth of meaning for their lives.

We extended the thanks of United Presbyterian Women in the United States whose love and concern for their Cuban sisters made this visit possible. And now we thank you for the privilege of representing you in taking them messages and prayers and assurance of love. We want you to know how much it was appreciated by the Presbyterian women of Cuba. Again and again we wished that everyone of you could have been with us as each day revealed the power of the Christian Gospel.

You would have been impressed with the leadership in the schools, the churches, and the clinics and the eagerness of the leaders to reach out to those who need these opportunities for a better life. The school children with their neat uniforms, beautiful brown eyes, bright smiling faces, and charming manners would have captivated your hearts.

The new Administration Building for La Progresiva, made possible through your 1958 Opportunity Gifts, was a thrilling sight as we

watched the workmen progressing on the job.

The service of the Mobile Health Clinic is one of the greatest blessings imaginable to very needy people in a rural area. Regardless of the weather or condition of the road, the mobile unit never fails to arrive in a community on the appointed day. This we know for a certainty—we followed it in a jeep and know the kind of road it travels. As we watched this healing ministry the words from a study group report in our Charter, "God has richly blessed America, and in so great a blessing He has laid upon us a heavy responsibility," came alive for us.

We give thanks for the early pioneers who over fifty years ago saw the need in Cuba and answered the call, and for the Board of National Missions which, with foresight and planning, has continued this mission and is constantly encouraging the work on this island.

Everywhere we went we heard the Cuban people express their appreciation that the Gospel of Christ had been brought to them. We traveled nearly 1,200 miles and the pattern seemed to be the church, and with the church a school, with the school a clinic. From central points the work reaches out into nearby towns and villages, bringing these blessings so that the people may have a richness of life never known before.

The leadership of the Church in Cuba is nearly 100% national. You feel at once the vitality, earnestness, and the joy of these pastors, teachers, nurses, as they serve their own people. The command of Christ, *Go . . . make disciples* is a continuing policy of these Cuban leaders.

Again, we are grateful that God in his wise providence from the beginning of time laid the foundation of love for the building of His Kingdom.

The women of Cuba said, "Only love made you come. The Spirit of love is the best quality anyone can possess. You have helped us to have a better understanding of Christian life."

We, too, came away with a better understanding of the Christian life, of what it means to be alive to life. The Psalms will always have a special meaning for us because of the testimony of our Cuban friends. They know the comfort and strength that God gives through life, that in all things He leads them, no matter how difficult the days.

THE MISSION OF THE

AS I SAW IT

by Russell S. Hutchison

Dr. Hutchison is a member of the faculty of Muskingum College, New Concord, Ohio.

Church in Latin America

A RECENT ISSUE of *Time* (Nov. 23, 1959) has a graphic article about the potentialities of the Amazon basin. It quotes Isaac Sabba, an immigrant who struck it rich by developing manufacturing in this area of South America. Sabba says: "This country can't develop if we just take things out of it."

This remark highlights the mission of the Church in Latin America where I was fortunate enough to have a brief visit last summer in connection with the 18th General Council of the World Presbyterian Alliance. Less than a month in Brazil, around São Paulo and Rio de Janeiro on the coast, and a week's visit to the interior where there is United Presbyterian mission work in the states of Goiás and Mato Grosso, plus very brief visits to fields in Ecuador, Colombia, and Guatemala is not enough experience to qualify one as an expert. Yet I am qualified to bear witness. My witness is that I have seen some people putting something into South America. They aren't taking anything out. The missionaries I met, and the Christian communities that are growing up because of missionary work, and the faithful Latin American believers are bringing something into South America that is indispensable to its life and growth.

What the Gospel of Christ is bringing may be estimated in terms of what needs to be brought.

The first big need of South America is evangelical Christian faith. Stanley Rycroft in his book *Religion and Faith in Latin America* points out that there is plenty of religion in Latin America, but it needs a dynamic Christian faith. Certainly, the Roman Catholic church is prominent everywhere and dominant in many places. But



A group of Ecuadorean Indians at the gate of Picalquí, the 350 acre farm of the United Andean Indian Mission, a united project in which the United Presbyterian Church USA, participates.

often it is a religion of form, and if there is reliance on it, it is the reliance of those who want to cajole God into blessing them, but otherwise leaving them alone either to manage or mismanage their own daily lives.

A second problem in Latin America is that of social inequality, and its companion, economic injustice. While we looked at many beautiful homes and estates, our Peruvian guide kept saying, "This belongs to the 'big ones'." There seemed to be " 'big ones' and 'little ones'," but not many in between. Poverty is everywhere evident, and a middle-class is almost nonexistent.

A third problem is political instability. In Guatemala our car was stopped by soldiers looking for bombs, so obviously the administration was uneasy. Colombia is now emerging from a ten-year



A typical Indian hut in the Andes. The whole-of-life approach of the United Andean Indian Mission emphasizes bettering living conditions for the people.

AS I SAW IT

The Mission of the Church

in Latin America

Dona Rosa Magalhães, principal of a school for boys and girls in Santa Maria da Vitoria, a remote village in the interior of Brazil.



period of terrible internal strife which included but did not end with religious persecution. Nearly all these Latin American countries have paper constitutions that explicitly call for democratic procedures, but somehow they can't seem to make them work. Their people lack either the education or the spirit to govern themselves.

A fourth problem is related: illiteracy and lack of education. I had the feeling that every government is really working hard at this problem. But they have a long, long way to go.

What is the mission of the Church? What is Protestant Christianity bringing to South America? I found it doing the following things. First, it is bringing faith in a living Christ. People are coming alive spiritually and morally as they are confronted by the living Lord. Along the Pan-American highway in Ecuador one day we saw dozens of Indians who seemed to be living in a stupor—either of drink or indifference. But within the same hour we met several persons who had come out of the same villages. They were free, creative, and vital spirits who were almost intoxicatingly vivacious. They were the "new creatures" that Paul speaks about. The Gospel had set them free.

The Church, through the Gospel, offers a new concept of equality and social justice. The disparity between rich and poor which is still present serves only to accentuate the fact that there are increasing numbers of humble people who walk with heads erect and with new dignity and status befitting the children of God. They are living more effectively and more efficiently because they are living under God.

The Church, through the Gospel, offers hope for political stability. Democracy rests, after all, on a faith which gives glory to God and refuses to give it recklessly to a church or individual or a particular party. The most single profound impression for me was that made by the quiet confidence of a small, new, but self-sufficient congregation on the frontiers of the Amazon basin. Here is where the concept and the practice of democracy is really being discovered. This is where the hope for political stability rests upon people who by experience and by mutual esteem learn how to govern themselves and their community.

The Church, through the presentation of the Gospel, gives impetus to education. Everywhere the Church works side by side with its own or related educational facilities. These are not simply Bible schools but full-fledged elementary and secondary schools. Evangelical Christianity will not in itself solve the educational problem of Latin America. But wherever I went it was plain that the Church had lighted the lamp of learning, and in many places was holding up almost singled-handed the torch of excellence, so that communities and governments are being inspired to concrete achievements of their own because of what evangelical Christians are doing.

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